Unveiling Humility as an Influential Virtue

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KEYWORDS	ABSTRACT
Humility Virtue Empathy Openness Compassion Self-awareness	Humility is the quality or condition of having a modest opinion and a candid acknowledgement of one's own and others' strengths and weaknesses. A rudimentary objective of this article is to unveil humility as an influential virtue in various aspects of human interaction and societal dynamics through overviewing secondary qualitative data garnered from books, journal articles and web documents published between 1967 and 2021. Although historical perceptions hold humility as a passive or subservient trait, it emerges as a robust force capable of fostering meaningful connections, enhancing leadership effectiveness, and promoting overall well-being. The research employs a thematic analysis under a qualitative research design, drawing on insights from psychology, philosophy, and religions to unravel the subtle impact of humility on our day-to-day lives. The research findings indicate humility as a virtue that contributes to the establishment of trust, collaboration, and positive social dynamics, thereby influencing the overall structure of communities and organizations. This article is significant as it makes readers recognize the strength of humility that contributes not only to personal development but also to the cultivation of healthier, more collaborative, and more resilient societies.

1. INTRODUCTION

In this competitive era of material advancement, it is necessary for mankind to take humility as an influential human virtue in our interactions, relationships, and societal structures. Humility is regarded as the presence of empathy, gentleness, respect, and an appreciation for the equality, autonomy, and value of others (Halling, Kunz, & Rowe, 1994; Means, Wilson, Sturm, Bion, & Bach, 1990; Sandage, 1999; Tangney, 2000, 2009), as a concern for their welfare (LaBouff, Rowatt, Johnson, Tsang, & Willerton, 2012), as a gratitude (Emmons & Kneezel, 2005), as willingness to share credit for accomplishments with others (Exline & Geyer, 2004; Tangney, 2000, 2009; Vera & Rodriguez-Lopez, 2004), and as a willingness to surrender to God or some transcendent power (Emmons & Kneezel, 2005; Murray, 2001; Powers, Nam, Rowatt, & Hill, 2007).

Historically, humility has often been perceived as a weakness or a relinquishment of one's identity. However, this article endeavors to unravel humility, positioning it as a formidable force with the potential to shape individual character, interpersonal dynamics, and even leadership efficacy. It is the willingness to see the self accurately and the propensity to put oneself in perspective. The great religious and spiritual traditions of the world encourage this form of humility. Religious and spiritual traditions provide the soil within which humility develops (Bollinger & Hill, 2012). Although humility is commonly equated with a sense of unworthiness and low self-regard, true humility is a rich, multifaceted construct that is characterized by an accurate assessment of one's characteristics, an ability to acknowledge limitations, and a forgetting of the self and a neglected virtue in the social and psychological sciences (Tangney, 2009). It has been seen as a lack of dominance, as a submissive and then negative feature of a politician (Weidman, Cheng, & Tracy, 2018).

It is not always acknowledged as a relevant trait to possess, but it is in fact a remarkable character strength (Harvey & Pauwels, 2005). It can be defined as an accurate assessment of one's strengths and weaknesses, as a willingness to admit mistakes and learn from them, and as a respect for others. The more humble among us possess a large number of advantages (Robson, 2020). Having humility is a good characteristic as humble people are aware of their limitations and don't pretend to be perfect. They are also open to feedback and willing to learn from others. They don't try to cover up their mistakes or make excuses. They apologize when they're wrong and try to do better next time. They treat others with kindness and compassion, even if they disagree with them. They don't see themselves as better than others and are always willing to listen to different perspectives. They are more attuned to the needs and perspectives of others, fostering an environment conducive to trust and collaboration. Through a synthesis of psychological studies, we will explore how humility correlates with elevated levels of emotional intelligence, enabling individuals to navigate the complexities of human interactions with grace and understanding.

The need for a comprehensive understanding of humility is underscored by its pervasive influence on various facets of human experience. Drawing from psychological studies, philosophical discourse, and organizational behavior research, this article aims to present a genuine and holistic perspective on humility. This endeavor is motivated by the recognition that humility is not a passive trait; rather, it is a dynamic force capable of catalyzing a positive change at both the individual and societal levels. To set the stage for our exploration, it is imperative to acknowledge the complexity inherent in defining humility. In essence, humility involves an accurate assessment of one's abilities, acknowledging one's limitations, and maintaining an openness to learning and growth. This sincere understanding rejects the reductionist notion of humility as meekness or self-deprecation. Instead, we propose that humility is an integrative virtue, intertwining with other facets of human character, such as empathy, compassion, and resilience.

The significance of humility becomes apparent as we consider its impact on interpersonal relationships. Individuals embodying humility tend to radiate a sense of approachability and authenticity. It develops strength of character and a worldview that expands beyond self-interest, which is common to many religious doctrines (Bollinger & Hill, 2012).

Moving beyond the realm of individual interactions, this research investigates the role of humility in shaping effective leadership. Contrary to traditional notions of leadership as assertive and authoritative, we contend that humble leadership possesses a unique strength. Humble leaders exhibit a willingness to listen, learn, and adapt, fostering an inclusive and innovative organizational culture. Humility has also been noted as a potentially necessary component for any

kind of personal transformation, particularly in response to an intervention, wherein one must abandon pride and embrace help from another person or resource (Breggin, 2011). Indeed, some psychologists and religious traditions consider humility to be a master virtue—a gateway to other virtues. For example, Seligman (2002) theorized that humility regulates the ego, thereby opening individuals to other virtues and even enhancing mood.

The objective of this article is for unveiling humility as an influential virtue to promote its value as a catalyst for personal growth, harmonious relationships, and ethical leadership. The significance of the study lies in its potential to enhance human well-being, foster empathy and cooperation, and contribute to the development of more compassionate and effective individuals, communities, and leaders. The goal of humility is to learn to occupy one's rightful space, limiting oneself to an apt space while leaving room for others (Morini, 2007).

The limitations of the study include potential cultural and contextual variations in the interpretation and application of humility, the subjective nature of humility assessment, difficulties in measuring its impact on various outcomes, and the need for long-term studies to understand its sustained effects. This article undergoes the thematic analysis to clarify the humility as an influential virtue.

For conducting a comprehensive literature review to understand the existing research on humility, books, academic papers, articles, and other scholarly sources that discuss humility are collected from different domains, such as psychology, philosophy, religion, and ethics. This helps us build a strong theoretical foundation. This study advocates for a reevaluation of humility as a dynamic and influential virtue that transcends traditional paradigms.

2. LITERATURE REVIEW

The term 'humility' is derived from the Latin word 'humilitas', meaning lowliness or meekness. It has deep roots in philosophical and religious traditions.

Traditionally, it has been portrayed as a virtue associated with modesty, self-effacement, and deference, however it is taken as strength and transformative potential in the contemporary context. People can also think of humility as knowing their strengths and talents yet understanding that they are one of many people with strengths and talents (Templeton, 1997). Arrogance promotes separation rather than community. It emerges like a brick wall between us and those from whom we could learn." (Templeton, 1997, p. 163). It is observed that humble people are more open to ideas or information that does not align with their own view because they feel comfortable admitting that they don't possess the absolute truth and have limitations themselves (Hill & Laney, 2016). They can think of humility as "a quiet ego" (Hill & Laney, 2016). Humility, a virtue deeply embedded in philosophical, religious, and ethical traditions, has long been a subject of inquiry across various disciplines.

Humility is a virtue and this virtue is described as a pervasive trait of character that permits one to fit into a certain society, even to excel in it (Solomon, 1999). Worthington and Berry (2005) differentiated two types of virtues; warmth and conscientiousness-based virtues. Warmth-based virtues, such as humility, love, forgiveness, and compassion are aimed toward motivating behaviors oriented to achieve an inner peace, comfort, and harmony. They tend to govern internal processes as opposed to societal interactions, though they often make societal interactions more pleasant. Conscientiousness-based virtues, such as patience, justice, responsibility, and self-control are aimed at fairness, reciprocity, and cooperation between self and others. These virtues are explicitly directed at governing behavior within society. Humility is assumed as an acceptance of one's strengths and weaknesses (Davis, Worthington, & Hook, 2010; Worthington, 2008). It also involves restraint of egoistic motives and promotion of other-oriented behaviors (Davis et al., 2010; Worthington,

2008). Roberts & Wood (2007). It is opposite a number of vices, including arrogance, vanity, conceit, egotism, grandiosity, pretentiousness, snobbishness, impertinence, haughtiness, self-righteousness, domination, selfish ambition, and self-complacency. Tangney (2000) points out the following characteristics of humility: willingness to see yourself accurately, having an accurate perspective of our place in the world, having the ability to acknowledge personal mistakes and limitations, having an open mind, having less focus on one's self, and having an appreciation of the value of all things.

Similarly, there are certain aspects of humility. Key aspects are: self-awareness, openness to feedback, gratitude, empathy and compassion, and servant leadership. Humble people have a realistic understanding of their strengths and weaknesses. They don't exaggerate their abilities or accomplishments. They are receptive to constructive criticism and are willing to listen to others' perspectives and advice. They often involve a sense of appreciation for what one has and an acknowledgment of the contributions of others to one's success, and tend to be more understanding and empathetic toward others, as they recognize their own imperfections and the shared human experience. In leadership roles, humility can manifest as a focus on serving the needs of others and the greater good rather than seeking personal glory or power.

Very simply, humility is the quality of being humble, modest, and respectful. It is having an attitude of acceptance, appreciation, and understanding of one's own strengths and limitations, as well as those of others. It involves a capability to evaluate success, failure, work, and life without exaggeration (Vera & Rodriguez-Lopez, 2004). The Greek philosopher Socrates held that wisdom is, above all, knowing what we don't know. He taught an intellectual form of humility that freely acknowledges the gaps in our knowledge and that humbly seeks to address our blind spots. Richards (1992) argues that humility is the ability not to exaggerate our self-

worth. It is taken as having a moderate or accurate view of oneself (Baumeister & Exline, 2002; Emmons, 1999; Rowatt, Ottenbreit, Nesselroade, & Cunningham, 2002; Sandage, Wiens, & Dahl, 2001), a willingness to admit mistakes, seek new information, and learn new things (Hwang, 1982; Templeton, 1997), an openness to new or divergent ideas (Gantt, 1976; Harrell & Bond, 2006; Morris, Brotheridge, & Urbanski, 2005; Neuringer, 1991; Templeton, 1997), as well as a relative lack of self-preoccupation, desire to distort information, or otherwise "self-enhance" or make oneself look and feel better (Peterson & Seligman, 2004; Templeton, 1997). It is not about thinking less of oneself, but rather about thinking of oneself less. It is the ability to view oneself accurately as an individual with talents as well as flaws while being void of arrogance and low self-esteem (Tangney, 2000). It is a religious virtue. There is a correlation between humility, positive well-being, religion, and spirituality (Kellenberger, 2010). A close association between humility and numerous positive attributes and character strengths, suggesting that humility is a powerfully pro-social virtue with psychological, moral, and social benefits (Wright, 2017). It involves a set of attitudes and behaviors that facilitates accurate self-understanding and regulation in social relationships. Having humility means one has a calm, accepting self-concept that is not hypersensitive to ego threats (Peterson & Seligman, 2004; Tangney, 2000). Hill and Laney (2016), finally understand humility as involving a quiet ego (Kesebir, 2014). It is an essential component of moral character that is manifested in modesty, being empathetic, acknowledging and respecting others at a deeper level, and accurately understanding as well as owning our limitations (Harvey & Pauwels, 2004). It is a crucial aspect of what Dweck (2006) has described as the "growth mindset." It is about a general readiness to learn best practices from others and learn from our failures (Syed, 2015).

Cultural humility is one construct for understanding and developing a process-

oriented approach to competency. It can be conceptualized as the ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the person (Hook, Davis, Owen, Worthington, & Utsey, 2013). It incorporates a lifelong commitment to self-evaluation and self-critique, to redressing the power imbalances in the patient-physician dynamic, and to developing mutually beneficial and non-paternalistic clinical and advocacy partnerships with communities on behalf of individuals and defined populations (Tervalon & Murray-Garcia, 1998). Those of us who lack cultural humility are more prone to make assumptions about others, feel superior to them, and dramatically overvalue our knowledge and talents in comparison to others (Hook, Davis, Owen, Worthington, & Utsey, 2013; Barbarino & Stürmer, 2016). Tervalon and Murray-Garcia (1998) describe cultural humility as "best defined not as a discrete endpoint but as a commitment and active engagement within a lifelong process that individuals enter into on an ongoing basis" (p. 118).

Cultural humility is a lifelong process of self-reflection and self-critique in which we not only learn about another's culture but also start to examine our beliefs and cultural identities (Tervalon & Murray-Garcia, 1998; Yeager & Bauser-Wu, 2013). Becoming aware of our own values and beliefs and how different cultures shaped them can help us understand others and be more understanding of their background (Yeager & Bauser-Wu, 2013).

Humility can be defined as a positive feature that can be associated with intrapersonal benefits, like gratitude (Kruse, Chancellor, Ruberton, & Lyubomirsky, 2014) or self-control (Tong et al., 2016), and interpersonal ones, like fostering forgiveness (Davis et al., 2013), and promoting prosocial behavior (Exline & Hill, 2012; LaBouff, Rowatt, Johnson, Tsang, & Willerton, 2012), and buffering against stress (Krause, Pargament, Hill, & Ironson, 2016). Someone with humility is also generally considered to tend to express "positive other-oriented emotions, such as empathy, compassion, sympathy, love and the ability to regulate self-oriented emotions in socially acceptable ways (Davis et al., 2013). Roberts and Wood (2003) coin the term "intellectual humility" in the epistemic domain, whereby humble individuals embrace partners in cognitive activity but show low concern for status due to great concern for epistemic goods. Morris et al. (2005) conceive humility by covering the dimensions of a) self-awareness (ability to understand one´s strengths and weaknesses), b) openness (awareness of personal limitations and imperfections), and c) transcendence (acceptance of something greater than the self); all three dimensions can be found in Tangney (2000) as well as in Morris et al. (2005), indicating a common base conceptualization of the construct. In addition, humility can be conceptualized as an intra-personal and inter-personal characteristic (Argandona 2015). Owens et al. (2013) position humility in the psychological trait theory and argue that expressed humility represents an individual characteristic that emerges in social interactions is behavior-based, and is recognizable to others. We see the key aspects of observability and individual characteristics also in relational humility as Davis et al. (2011) define relational humility as an observer's judgment that a target person (a) is interpersonally other-oriented rather than self-focused, marked by a lack of superiority; and (b) has an accurate view of self—not too inflated or too low."

Krause (2010) found higher levels of humility to be associated with better overall, self-rated physical health. Those high in humility also tend to endorse better quality in their interpersonal relationships, higher academic performance, higher patience and empathy, and higher ratings of job performance (Davis et al., 2013; Peters, Rowatt, & Johnson, 2011). Alongside compassion, forgiveness, altruism, gratitude, and empathy, humility belongs to *a cluster of virtues that connect society together* (Worthington et al., 2017). Worthington et al. (2017) further divide humility into general humility and more

specific kinds of humility. These include intellectual humility, relating to an openness about our views, beliefs, and opinions; and cultural humility, an ability to acknowledge and learn from the achievements of other cultures (Hazlett, 2012; Davis et al., 2015).

Humility, which is based on representative feelings and thoughts, typically follows personal success and it is associated with compassion, grace, and understanding, including traits like high self-esteem, status, and agreeableness; and motivates a behavioral orientation toward celebrating others (Weidman et al., 2018).

2.1 CHIEF THEORIES OF HUMILITY

Although there are various theories related to humility, this article deals only with the major philosophical, psychological and religious / spiritual theories. One philosophical perspective on humility is rooted in virtue ethics. According to this theory, humility is considered a virtue that involves recognizing one's limitations, acknowledging the achievements and abilities of others, and maintaining an accurate self-assessment. It is seen as a balance between self-deprecation and arrogance. Another philosophical theory of humility is based on existentialism. Existentialist thinkers argue that humility arises from an individual's recognition of their finitude and the limitations of human existence. It involves accepting one's vulnerability, imperfections, and the inherent uncertainty of life.

Psychological studies of humility surged in the last two decades (Worthington, Davis, & Hook, 2017). The psychological notion of humility as a state to "forget the self" (Tangney, 2002).

One psychological theory suggests that humility is closely related to self-awareness. It posits that individuals who possess a high level of self-awareness are more likely to recognize their own limitations and exhibit humble behavior. Another psychological perspective on humility focuses on the role of empathy and compassion. This theory suggests that individuals who are empathetic and compassionate towards others are more likely to display humble attitudes and behaviors. By understanding and valuing the experiences and perspectives of others, individuals can cultivate a sense of humility.

In religious and spiritual traditions, humility is often seen as a way to transcend the ego and connect with something greater than oneself. Humility is a core virtue in Christianity. It is closely associated with Jesus Christ, who taught his followers to be humble. Humility is important because it allows Christians to put others before themselves and to serve others. It also helps to foster unity within the Christian community.

Humility is an essential quality for Muslims. It is emphasized in the Quran and Hadiths, and is seen as a way to attain closeness to Allah and seek His forgiveness. Muslims are encouraged to be humble before Allah and before other people, and to treat everyone with respect and kindness. Humility is also seen as a way to draw closer to Allah and to show submission to His will.

Buddhism teaches the importance of humility as a way to achieve enlightenment. Humility is seen as the foundation of all virtues, and it is a way to let go of ego and arrogance. Buddhists are encouraged to be humble before others, and to serve others without expecting anything in return. The Buddha himself was a model of humility, and he taught his followers to avoid self-centeredness. The idea of "anatta" or "anatman" (no self) is central to Buddhist philosophy, and it helps individuals to cultivate humility and reduce suffering.

Hinduism emphasizes humility as a key virtue for spiritual growth and self-realization. The concept of "ahimsa" (non-violence) encourages individuals to be humble and non-aggressive towards others. Humility is also seen as a way to overcome the ego and cultivate a sense of unity with all beings. The Bhagavad Gita teaches that true wisdom comes from humility, stating that the humble sages see all beings with equal vision.

Humility is an important trait in Judaism. The concept of "anavah" emphasizes the need to recognize one's own limitations and not to boast or seek excessive attention. Jewish teachings encourage individuals to be humble before God and to treat others with respect and kindness. Humility is seen as a way to develop a deeper connection with God and to live a righteous life.

Humility is a principal virtue in Sikhism. It is known as "Nimrata." Sikhs are encouraged to be humble and to avoid arrogance and pride. Humility is seen as the path to spiritual growth. Sikhs practice humility by serving others, recognizing the equality of all individuals, and focusing on the divine.

In Taoism, humility is closely associated with the concept of "wu wei" or "effortless action." This means accepting the natural order of things and not trying to force things to happen. Humility is seen as a way to align oneself with the Tao (the Way) and find harmony in life.

2.2 HUMILITY AS AN INFLUENTIAL VIRTUE

Virtues are affirmative qualities or attributes that are considered decently good and required. Humility, a virtue emphasizing modesty and self-awareness, carries profound importance in personal growth, relationships, leadership, and overall well-being. This comprehensive exploration delves into its significance across various aspects of life. Embracing humility is instrumental in personal growth, as it encourages openness to feedback, self-awareness, and a commitment to continuous learning. This mindset of self-improvement, coupled with a willingness to seek knowledge and take responsibility, paves the way for personal success and fulfillment. It plays a vital role in fostering healthy relationships by promoting empathy, active listening, and a willingness to consider different perspectives, thus establishing an atmosphere of trust and effective communication. In addition, it facilitates forgiveness and reconciliation during conflicts and leads to stronger interpersonal connections through genuine interest in others' well-being and respect for their opinions.

In contemporary leadership, humility is acknowledged as a pivotal trait, with humble leaders prioritizing their team's needs over personal gain, fostering a culture of innovation, collaboration, and trust. By embracing approachability, receptivity to feedback, and a commitment to collective success, humble leaders inspire loyalty and dedication among their followers. Humility enhances overall well-being by cultivating contentment, gratitude, and resilience, as it shifts the focus away from materialism and external validation towards meaningful relationships, personal growth, and positive impact on others. This mindset also fosters mental and emotional well-being by reducing envy, stress, anxiety, and feelings of inadequacy through an appreciation of others' achievements and successes. It holds significant importance in personal growth, relationships, leadership, and overall well-being. Embracing humility allows individuals to continuously learn and improve themselves, build stronger relationships based on trust and empathy, lead with integrity and effectiveness, and find contentment and fulfillment in life. It is an important quality that can have a positive impact on personal and professional growth, leadership, and relationships. It facilitates learning. Humble people are better learners and problem solvers. Being humble helps to build trust and facilitates learning, which are key aspects of leadership and personal development. It helps to build trust and facilitates learning, which are key aspects of leadership and personal development. Humble leaders make others feel important, heard, and seen, which holds teams together and propels them to greater things. It creates a safe, inclusive atmosphere for everyone to show up as they are and be vulnerable. Humble people handle stress more effectively and report higher levels of physical and mental well-being. It helps us to examine ourselves so we can see our faults and put the greater good of all as the priority. Humble people show greater generosity, helpfulness, and

gratitude, which can only serve to draw us closer to others. It encourages personal growth. It is a type of modesty that gets us very far in our life as a person, a contender, and a leader. It allows us to fully submit to God and acknowledge that apart from Him we can do nothing.

Some studies have found that humility is more important as a predictive performance indicator than IQ (Owens, Johnson, & Mitchell, 2013; Krumrei-Manusco, Haggard, LaBouff, & Rowatt, 2019). Humility in our leaders, moreover, fosters trust, engagement, creative strategic thinking, and generally boosts performance (Rego et al., 2017; Ou, Waldman, & Peterson, 2018; Cojuharenco & Karelaia, 2020). Humility is also related to a general increase in positive emotions. Moreover, humility fosters self-forgiveness (Onody et al., 2020). Besides, there are indications that humility strengthens various social functions and bonds. As a consequence of experiencing less stress and fewer negative experiences with others, humility might be related not just to better mental health, but also better physical health (Worthington et al., 2017, p. 7).

Humility helps one extend more compassion and empathy to others (Harvey & Pauwels, 2005). Those who practice humility are more likely to consider others' beliefs and opinions (Van- Tongeren, Davis, Hook, & Witvliet, 2019). Humility also helps in the development of self-growth and self-awareness, because it allows one to rationally acknowledge ways in which they can improve themselves (Tangney, 2000). Some previous Research studies have found humility to be associated with positive emotion and good psychological adjustment (Exline & Geyer, 2004). It acts as a moderator that helps facilitate positive psychological functioning for those who consider themselves religious or spiritual (Paine, Sandage, Ruffing, & Hill, 2018). If pride becomes extreme that is when humility is absent and a person may exhibit selfish or narcissistic behaviors (Bushman & Baumeister, 1998).

Intellectual humility means recognizing the limits of one's own knowledge (Kross & Grossmann, 2012). Intellectual humility is associated with openness during a disagreement, and an open mindset might increase intellectual humility (Porter & Schumann, 2017) but is also related to being a better learner (Porter et al., 2020). It can be helpful when talking about delicate topics such as religion and politics, as people who are high in this trait are more likely to be more tolerant toward other religions and less likely to perceive their religious views as superior (Porter & Schumann, 2017; Leary et al., 2017). Moreover, intellectual humility is associated with general knowledge, intelligence, and cognitive flexibility (Zmigrod et al., 2019; Huynh & Senger, 2020). A person might have the humility to step back and embrace the better ideas of others (Friedman, 2014).

Humility holds significant importance in personal growth, relationships, leadership, and overall well-being. Holding humility allows individuals to continuously learn and improve themselves, build stronger relationships based on trust and empathy, lead with integrity and effectiveness, and find contentment and fulfillment in life. All these observations clearly indicate that humility is an influential virtue.

2.3 HOW TO FOSTER HUMILITY

As humility is a virtue, fostering it is an appreciated trait that can lead to personal growth, better relationships, and improved self-awareness. It is assumed that humility can be cultivated through experiences of awe (Gerber, 2002; Lee, 1994; Stellar, Gordon, Anderson, Piff, McNeil, & Keltner, 2018). Some strategies to help us cultivate humility are as follows:

Self-reflection: We have to reflect on our thoughts, actions, and beliefs. Moreover, we have to recognize our strengths and weaknesses, and acknowledge that we don't have all the answers.

Practice active listening: When interacting with others, we must make a conscious effort to truly listen to what they're saying

without interrupting or immediately offering our opinion.

Seek feedback: We need to encourage honest feedback from trusted friends, family, and colleagues. We must use their input as an opportunity for self-improvement and growth.

Learn from mistakes: We must embrace our failures and mistakes as valuable learning experiences. Accept that we are not infallible, and take responsibility for our actions.

Empathize with others: We have to better understand their feelings, experiences, and perspectives. This can help us appreciate the diversity of human experiences and the complexity of others' lives.

Be open to different viewpoints: We need to recognize that our beliefs and opinions are not the only valid ones. We have to engage with people who have different perspectives, and be willing to consider alternative viewpoints.

Practice gratitude: We should regularly express gratitude for the people, opportunities, and experiences in our life. This can help us maintain a sense of humility by acknowledging the role of external factors in our success.

Serve others: Volunteering, helping those in need, or providing support to others can be a powerful way to foster humility. It reminds us of our interconnectedness with the community and the world.

Avoid arrogance and defensiveness: When we receive praise or recognition, we have to accept it gracefully without boasting. Similarly, when facing criticism, we ought not to become defensive. Instead, consider the feedback and how it might be valid.

Cultivate a growth mindset: we have to embrace the idea that we can always learn, improve, and grow. A growth mindset allows us to acknowledge our limitations and focus on personal development.

Practice mindfulness: Mindfulness meditation can help us become more self-aware and present, which in turn can enhance our ability to recognize our own limitations and appreciate the world around us.

Stay curious: we have to maintain a sense of wonder and curiosity about the world. The more we learn, the more we'll realize how much we don't know, reinforcing humility.

Be willing to admit when you're wrong: Everyone makes mistakes. It's important to be able to admit when we're wrong and to apologize for our mistakes. This doesn't make us weak or incompetent. It makes us human.

Praise others: We need to recognize and acknowledge the strengths of others. Praising others publicly, as long as we don't embarrass them, can also be a great way to show our appreciation of others and to humble ourselves before the strengths of other people

Fostering humility is an ongoing process, and it's normal to have moments of pride or arrogance. The key is to be aware of these moments and make a conscious effort to maintain humility in our daily life. It's a lifelong journey of self-improvement and self-awareness. The literature converges on the multifaceted nature of humility, positioning it as a virtue with far-reaching implications for individual well-being, interpersonal relationships, leadership efficacy, and societal resilience. By synthesizing insights from diverse disciplines, this literature review lays the foundation for a comprehensive understanding of humility's strength as an influential virtue in the contemporary landscape. The subsequent research endeavors to contribute to this discourse by unraveling the dynamics and impact of humility in even greater detail.

3. MATERIALS AND METHODS

This article employed the secondary qualitative data that were congregated through a comprehensive search of scholarly databases, books, academic journals, and relevant literature. The first step was investigating the concept of humility as an influential virtue. Terms and phrases as data that contributed to the concept of humility as a virtue were analyzed from a thematic perspective under a qualitative research design. The materials and methods employed in this exploration of humility as an influential virtue encompassed a systematic review of diverse literature, employing philosophical, psychological and religious frameworks to offer a comprehensive understanding of humility.

4. CONCLUSION

Humility has emerged as a dynamic force with profound implications for individual well-being, interpersonal relationships, leadership efficacy, and societal resilience. This exploration aimed to unveil humility as an influential virtue. Philosophical, psychological and religious foundations highlighted humility's historical roots as a balancing act between self-awareness and interconnectedness. It resonates with both Eastern and Western traditions, challenging traditional notions and emphasizing humility as a bridge to harmony. A comprehensive literature review on humility reveals that individuals with higher levels of humility exhibited enhanced emotional intelligence, empathy, and prosocial behavior. The findings reinforce humility as a pivotal aspect of positive mental health and interpersonal dynamics. Furthermore, humility is taken as transformative power in fostering trust, cooperation, and deep connections. Humility creates inclusive environments and contributes to the well-being of communities. In the realm of leadership and organizational behavior, it has been overviewed that humble leadership, characterized by openness, adaptability, and a focus on collective success enhances organizational cultures, employee engagement, innovation, and overall effectiveness. The implications of this research extend beyond academia, urging individuals, leaders, and communities to recognize and cultivate humility as a cornerstone for a more harmonious and resilient world. All these positive attributes are born in the mankind due to humility and these attributes ultimately turn it as an influential virtue.

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